2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

754 [071] informed me, with all the seriousness that the statement deserved, that there is a trace of the Rō.i in all women.

All women in fact are potential Rō.is—a truly terrible thought.

[F 48] Fortunately, in practice Rō.is are products of heredity rather than education. The potential Rō.i does not seem as a rule to pass spontaneously into the practising Rō.i, but if a woman is a Rō.i her daughter will also be a Rō.i.

As regards their external distinguishing features the infallible sign of a Rō.i is that her feet are turned backwards. This must only be when she is functioning as a Rō.i, and even then it is noteworthy that when she is in animal form the animal's feet are not reversed in this way. Rō.is' hair and clothes are said to be repulsive. Their hair stands up on end. Their mouth is red (query—with blood?) when they have been maltreating anyone and at night they vomit. People then say, "Perhaps she has killed some one to-day."

It is a very remarkable thing that Rō.is and their doings do not seem to arouse any active resentment either in the public or in private individuals. There are many women who are notorious as being practising Rō.is, but they do not appear to be subjected to any form of persecution. I have heard of no case of Rō.i-baiting.

Tests and ordeals, such as ducking, may be unnecessary where the quality of at least the most important Rō.is is known to everyone and is beyond dispute, but then one would expect that they would be dealt with summarily and drastically by the irate relatives of their victims.

The above is a dry summary of the main facts about Rō.is. It would be possible to support it by many actual instances, but that would take too much space. I will, however, quote just a couple of stories which illustrate some of the main points.

754 The following is the story of a Nagir Rō.i which I recorded in English: "Two young men in Nagir one day wanted water. There was a shortage of water so they went to the head of an

Biddulph G-3 (1873-1878) 1880 Afgh. AUL
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AV3 Dard AV3
Burushe AV7

D 805 D [178]

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hussan Hoosein.	Soorpi (*Great month*).
Safar.	Shekubber.
Purum ishpo (*First sister*).	Rog.
Dowim ishpo (*Second sister*).	Lokyil (*Small festival*).
Thoi ishpo (*Third sister*).	Mikna (*Intervening*).
Chot ishpo (*Fourth sister*).	Ghuyil (*Great festival*).

D 8 821

The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D 8 823

D 8 776

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rand. In Boorishki they are known as Phoot and Bilkus. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D 8 [824]

D 8 778 787 784

In Gilgit, Hunza, and Nagar the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction